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[PRICE ONE PENNY.]

## “IS CHRISTIANITY MAKING WAY AMONG EDUCATED HINDUS?”

BY REV. T. E. SLATER, OF BANGALORE.

THAT depends, first of all, upon what is meant by “Christianity.” Dogmatic, traditional, or popular Christianity is not making way. If a Hindu finds it difficult to explain the presence of evil in this world by the operations of the law of *Kavina*—the orthodox Hindu doctrine, which assumes that the inequalities and calamities of life are the results of deeds committed in a previous birth—he will think twice before accepting the doctrine that suffering is the consequence of the sin of Adam, and we must therefore bear it. If he finds it impossible to believe that the world was created by the gods churning with Mount Meru in the sea, it is just as difficult for him to believe that it was created in six days. And he holds that the great question of the final destiny of men—ultimate union with the universal Spirit, rather than unending hell for the dying unbeliever—as well as of the origin of the world, are better answered by philosophic Hinduism than by popular Christianity.

Neither is Ecclesiastical Christianity—the organised Christianity of so many different churches, including the Church of Rome—any more appreciated. Still less

acceptable is the Christianity of Christendom—of so-called Christian nations—allied as it is to material indulgence, earthly ambitions, and a menacing militarism, and identified with the sins and crimes of European history. It does not “take on” with the unworldly and “mild Hindu.”

In short, the same conditions of thought, the same critical temper, the same spirit of earnest inquiry that prevail among the educated classes at home prevail among the same classes in India, and, therefore, only that elevated, liberal, and spiritual presentation of Christian truth, and of a larger Christ, which is now satisfying the best minds of Britain and America, will satisfy the scholarly and thoughtful minds of the East.

For, if by Christianity is meant the pure religion of Christ—Christ Himself and the New Testament—the “Mind of the Master,” and the spiritual teachings of His Apostles—then, thank God, quite a different answer may be given to the above question. One of our greatest encouragements, as Christian advocates, is that the discerning Indian mind is well able to distinguish between Christianity and Christ. Whatever opinion may be passed upon the former, almost everywhere in India Christ is revered where He was often formerly reviled.

Babu Protab Chandra Mosumdar, the foremost leader

of the Brahma-Samaj of India—a man well known and respected in the West—has lately been on a visit to Bangalore. He regards the prospects of Christianity in India as unbounded; but "it will all depend upon what you call Christianity. The West has lost the spirit of religion in its reverence for the letter." He looks forward to the possibility of an Indian church based on pure Christianity, a church in keeping with the spirit and example of Christ, a revival of the religion of the New Testament. In a conversation I had with him, he said: "What can be done to make my countrymen feel Christ to be the same reality to them that He is to me?" In view of a Unitarian missionary being sent out from America for work in India, the Brahma-Samaj has declared that it is "not anxious to have one who has dispensed with Jesus Christ."

It has lately been said by a prominent Hindu that the educated classes are at present engaged in digesting Christian ideas: "They will not become Christians in the ordinary sense, but they will accept Christ." A striking feature of Hinduism is its immense power of assimilating whatever is good in other religions.

It may be truthfully affirmed that there is on all sides an unacknowledged, unconscious movement towards Christ. Christian doctrine, Christian morality, Christian sociology, have each contributed much to the religious, ethical, and social thought of modern India; not so much in the way of phraseology as in the way of opinion, influence, force. The heaven is at work.

The religious scepticism and indifference that have characterised the educated Hindu for the last quarter of a century is coming to an end, and a wave of restlessness and religious revival is passing over the whole of India. Dissatisfaction with popular Hinduism is impelling the search for a higher ideal. Religion with the Hindu is an implanted desire, an imperious necessity, and religion of some kind he must have.\*

That India is awakening morally, and recognising the high standard of Christ, is shown by the stress now laid on purity and self-control in matters of social morality, as manifested in the anti-nautch movement, which is intended to discountenance the appearance in public of

the temple dancing-girls; also in the cry of shame that is raised when a *Christian* is accused of some great crime.

In matters altruistic Christian examples are invariably cited; and the lofty motives that have actuated a Howard, a Florence Nightingale, a Cobden, and a Wilberforce are eulogised. In social reform generally, which is gathering force every year—the elevation of the depressed classes and of women, and the relaxing of the bonds of caste—a Christian conscience is being distinctly created, and already there is the cry of alarm among the orthodox that the reformers are "introducing Christianity in disguise."

Hinduism, as a philosophy and as a social system, will never welcome Christianity and can never absorb it; but the Hinduism of the educated classes of the present day is a very mingled product, probably more Christian than anything else. This is frankly admitted by many of themselves. "We are imbibing the spirit of Christian literature; our ways of thinking are becoming Christian." "The higher classes have, to a large extent, appropriated and are assimilating Christian ideas. They are not baptized, but are deeply influenced by the teachings of Christ."

The educated mind is being formed on a new model. Christianity has given many a new standpoint of vision—a clue which, once found, enables them to read their own religion and their national life in an altogether new light.

Here and there, one and another of this interesting class, unable to resist the workings of the Spirit of God, break entirely with the old system and come out. And when that means cruel persecution, social ostracism, and civil death, each individual case has a high value. Professor A. G. Velinkar, of Bombay, and Pandit Gopal Chandra Sastri, M.A., of Nasik, who have recently embraced the Christian religion, were both of them cultured, high-class Brahmans; and what the Gospel can do for such, it can do for others and for all. In a deeply interesting letter that the latter wrote to me, he said: "For thirty-six years of my life the superstitions of Hindu Sastras kept me spell-bound; the priests covered my eyes and made me blind. 'Whereas I was blind, now I see.' I had read the Quran in Arabic, the Puranas in Sanskrit, Buddhist books in Pakrit and Pali, and Jain books in Hindi, before I embraced Christ as my Master and Saviour. I have also read the Bible in thirteen different languages and dialects. My conclusion, in brief is this: That which is of man is earthly, that which is of God is Divine. The Bible is THE SASTRA, and Christ is THE GURU. There is no other to save us."

T. E. SLATER.

\* For want of space we have had to omit one section of Mr. Slater's valuable paper, in which he treats of the religious philosophy of the Vedanta, just now the idol of the country, but doomed to failure.—ED.



{ FROM THE FOREIGN SECRETARY. }

THE recent reports from our missions in India with reference to the famine are certainly brighter and more hopeful than they were a month ago, and it is satisfactory to find that the distress is not universal. Travancore, after several years of very severe drought, has been visited with abundant and almost embarrassing rain. The Tamil stations, Coimbatore, Salem, and Tripattur, Madras and Bangalore, appear also to be out of danger of famine. Our friends in Calcutta and Berhampore have not made any appeal for help. This is a great relief, because it will enable the Directors to concentrate the Society's help with greater effectiveness upon the districts which are in need. It is, of course, obvious that even in the more limited districts which are suffering, the Society cannot possibly attempt to deal with the general distress. The National Fund which has now been started, and which is already so large, will be used under the direction of Government officials for this purpose. There are, however, in the Telugu Mission alone about 11,000 Christians connected with the Mission. These will look naturally to the missionaries for help rather than to the Brahmin officials, who will have so large a share in the distribution of Government money. The great majority of these Christians are very poor, depending at the best of times upon a scanty daily wage for daily food. They have been without work for many weeks, except such of them as have been able to earn a scanty pittance by the Government relief works. They have not a chance of getting work until the next rains come, consequently they are in sore straits. An expenditure of £50 a day for the next three months will be required adequately to provide for the needs of those who have a special claim on the Society's help on account of their connection with the Mission. Up to the present contributions to the Famine Relief Fund have come in very slowly.

THE critical position of the Mission in Madagascar has given the Directors much anxiety, and has required much attention during the past month. Only the conviction that public agitation might result in greatly embittering the feeling between England and France, and might thus increase the difficulty of negotiation, has prevented the Directors from issuing to the public a full statement of the course of events. Communications have, however, been made to Lord Salisbury, as well as directly to the French Government, which it is hoped may result in ultimately securing the Society's title to the sites on which their most important mission buildings are erected. The active and unscrupulous efforts of the Roman Catholic Church to lay hold

of village churches and to force the people to send their children to the Roman Catholic schools cannot be met by any appeal to Government. The Protestant Church of France will have to be the means of counteracting the influence of French Catholics, and probably Malagasy Christians will have to pass through a great trial of affliction if they are to maintain their principles. The position of the Paris Missionary Society is a very difficult one. They recognise very clearly the duty incumbent upon them to do all in their power to conserve and to strengthen mission work in Madagascar. Under the influence of this feeling they are sending out French Protestant teachers to labour in our Normal School and in the Friends' High Schools. They will also send out before long two other educational workers, whose qualifications will enable them to take a leading place in the development of the educational work. They are, however, a very small body, and the mission work they already have in hand in Basutoland, the Congo, Senegal, and Tahiti makes very heavy demands upon their limited means. Consequently they regard with dismay the responsibilities which seem to await them in Madagascar.

R. WARDLAW THOMPSON.

#### FROM THE HOME SECRETARY.

AT this time of the year we begin to study our financial returns with some anxiety, believing that we may foretell with tolerable accuracy how we shall stand at the end of March. The position at the end of December is as follows:—Received for general purposes, £41,052; nearly £1,200 less than in the corresponding period of the previous year. From legacies, £6,656; compared with £9,106 for 1895. Expended, £89,533; as against £87,256 in 1895, an increase of over £2,000, to which must be added the adverse balance from last year of £3,365. It is depressing to speak of adverse balances, but I have heard it said that we may expect to close the year £10,000 short! I still venture to hope that the two remaining months will turn out better than some of our friends expect, and would earnestly plead that we should not let the Special Week of Thanksgiving Prayer and Self Denial, February 21st—27th, go by without substantially improving our position. If we unite, as the Directors request, in making February 21st—27th a special week of prayer, what reason for rejoicing we may have at the next anniversary!

THE arrangements for the May Meetings, so far completed, are as follow:—

May 8th.—Children's Demonstration, Exeter Hall.

„ 10th.—Prayer Meeting, Mission House, 11 a.m.; President, Rev. C. Wilson, M.A.

„ 10th.—Annual Members' Meeting, Mission House, 2 p.m.

„ 11th.—Ladies' Meeting, afternoon.

„ 12th.—Annual Sermon, City Temple, 11 a.m.; Preacher, Rev. H. Arnold Thomas, M.A.

„ 12th.—Conversazione and ANNUAL MEETING, Queen's Hall, Langham Place, 5 p.m.; Chairman, Rev. William Miller, D.D., C.I.E., Principal of Madras Christian College.

„ 13th.—Watchers' Band, Annual Meeting, Exeter Hall, 11 a.m.; Chairman, Rev. C. A. Berry, D.D.

May 13th.—Welsh Meeting.

„ 14th.—Meeting for Young Men and Young Women, City Temple, 6.30 p.m.; Chairman, Rev. Dr. Parker.

„ 16th.—Anniversary Sermons in London Churches.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

IN response to requests that have repeatedly been made to the Secretaries, we are now prepared to issue *skeleton posters and handbills*, with space left for local printing. We can supply posters—20 inches by 30 inches, with illustrated border in black, heading and central framework in red ink, with ample space for local printing announcing meeting—at 6s. 6d. per hundred, carriage free; and 8vo handbills—with general information respecting the Society on one side and blank space on the other for local printing, announcing meeting—at 5s. per thousand, carriage free. All orders addressed to me at 14, Blomfield Street, London, E.C., will receive prompt attention. It may be as well, however, to add that the local printing must be locally done. We cannot undertake to do it at head-quarters.

LEAFLETS and envelopes for use during the Special Week of Thanksgiving, Prayer, and Self-denial are ready for issue, and I shall be happy to forward, free of charge, any number that ministers or missionary secretaries require. No separate leaflets and envelopes for the young have been prepared, the demand for these not justifying the outlay.

SHOULD any reader of the CHRONICLE be on the look-out for a pamphlet suited to the needs of some friend who is a *thoughtful and conscientious unbeliever in foreign missions*, will that reader kindly send me a postcard asking for a copy of “Foreign Missions and the Modern Christian,” by Rev. Alfred Holborn, M.A.? This pamphlet, which is printed for private circulation, is admirably adapted to meet the needs of an unbeliever of the type indicated, and through the courtesy of the author we have a supply here in the Mission House.

THROUGH the kindness of Mr. and Mrs. Fearnley, of St. Mary Cray, we can help our readers to send Golden Messages to far-off lands. They have placed at the Society’s disposal a liberal supply of large Bengali texts, all ready for painting. These are in packets of sixteen, with artistic borders, and are published at 1s. the packet net. Postage 3d. extra. Children and others may greatly help the missionaries in Bengal by colouring these texts, and sending them out for prizes in the schools.

GEORGE COUSINS.

### PROCEEDINGS OF THE BOARD.

*Board Meeting, December 22nd, 1896.*—Mr. S. MASSEY in the chair. Number of Directors present, 73.

The Directors took leave of the following missionaries:—Rev. J. P. Ashton, M.A., and Mrs. Ashton, returning to Caledonia; Dr. and Mrs. Cochrane, proceeding to Mongolia; Rev. A. W. McFarlane, M.A. (son of the Rev. Dr. McFarlane), proceeding to

Hiau Kan, Central China; and Miss Bovey, appointed to Shanghai. They also welcomed Rev. W. and Mrs. Hockett, and Rev. A. W. Wilson, of Madagascar. The Foreign Secretary then introduced M. Lauga, the pastor of the National Church at Rheims, who, with M. Kruger, the tutor of the Paris Missionary Society’s missionary institution in Paris, has recently returned from a Deputation visit to Madagascar on behalf of that Society. Mr. Thompson stated that M. Kruger and his companion had for some months been in very close, friendly, and valuable relations to the missionaries of the L.M.S. in Madagascar, and they owed them a deep debt of gratitude for the services they had rendered in a time of very great difficulty, and in sustaining the cause of Evangelical truth and Protestantism in honour and strength in all their negotiations with the authorities. The Chairman having added kindly words of welcome and farewell, M. Lauga addressed the meeting. M. Kruger and he were sent to Madagascar to study the work carried on by the London Missionary Society, and to find out what the French Protestant Church could do to help it on. Throughout their tour they were not allowed to eat the “bread of laziness.” Their hearts were made very sore by seeing how the Jesuits were doing their best to throw down the Christian work of the English missionaries. But they must not be discouraged, for in Imerina the Gospel had taken root, and the work was a very great work. He and his colleague were welcomed by the native churches in a way he could not describe, and their admiration of the work had increased as time went on. The condition of the mission in Madagascar was very sad. The missionaries saw their work stopped, except in the capital and at two or three other places in the country. The saddest thing was the unfair, unloyal war carried on by the Jesuits. He was sorry to say that the prejudice against English missionaries in Madagascar was so strong in France that the Jesuits had the ground quite open; but the Jesuits in Madagascar went further than the most prejudiced Frenchman would go. The fight was unfair, the Jesuits could lie; the missionaries could not. Considering that during the past eighteen months the English missionaries had been doing their best to help French influence in Madagascar, it was certainly disheartening to have their words and actions misrepresented. But the Malagasy people were the spiritual children of the English missionaries, and spiritual fathers could not forsake their children. If they were to do so they would throw them into the hands of the Jesuits. They must stay and work, even amidst worse circumstances than at present existed. They had been blessed in that mission as in no other. There had been no such successful mission, many thousand souls having been won to Christ and Salvation. “You have the reputation of being a strong nation, of having moral strength, and being able to hold your own in difficulties. Well, I think you must hold on in the difficulties of Madagascar, and that you must stay there till we have the shame—and I hope we shall not have the shame—of expelling the English missionaries; and, with God’s help, that will not happen.” The Protestant Church in France was a very small one; for they had only enjoyed full liberty for twenty-five years. He (M. Lauga) felt very deeply their responsibility to Madagascar. They could not take the place of the English missionaries; that was impossible. “We must try and help your missionaries to, humanly speaking, save your work, but my opinion is, that after three or four years of struggle, of hard and



painful battle, the victory will be ours, because we fight with God on our side, and it is impossible for God to abandon the work which He has so much blessed in the past." General Gallieni had said to him: "I came here with all the prejudices we have in France against the English missionaries, but the more I see them the more I have confidence in them." M. Langa added that the Society must strengthen its work in Madagascar. It had been stated in some of the French newspapers that he was sent to Madagascar and kept there by English gold. He was quite prepared to receive blows for the missionaries in Madagascar, because they were disciples of Christ, and he also was a disciple of Christ. The missionaries having briefly spoken, they were commended in special prayer by the Rev. R. Craig, M.A.

It was resolved that a letter of sympathy be sent to the family of the late Dr. J. Hiles Hitchens.

[Report of Board meeting of January 12th held over till next month.]

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### WEEKLY PRAYER MEETING.

THE attendance at this weekly gathering for prayer, we regret to say, at times falls off considerably, and the question has been raised whether it would not be well to revert to the old plan of holding the meeting once a month only. This suggestion, however, met with very scanty support. The few who attend the weekly meeting are unwilling to forego the privilege it affords, and press for its continuance.

The meeting will be held, therefore, as heretofore in the Board Room of the Mission House on Thursday afternoons; but the hour will be changed, and the meeting be held *from three to four p.m.*, and not from four to five o'clock. At the same time steps are being taken to try and secure the presence of a larger number. *If friends who can only attend, say, once a month, would but make a point of coming just that once, the meeting would be well maintained.*

A small committee was appointed to consider possible improvements in the arrangements for conducting the meetings. Information as to the Society's work will still be given by one of the Secretaries, but the tea at the close of the meeting will be discontinued.

The following have consented to preside during February:—

- February 4th—Rev. H. Coley, Camden Town.
- „ 11th—Rev. T. Grear, Bishopsgate.
- „ 18th—Rev. H. Storer Toms, Enfield.
- „ 25th—Albert Spicer, Esq., M.P.

### THE L.M.S. AND ISLAM IN INDIA.

THE first article of our January CHRONICLE was devoted to the subject of Muhammedism as a system of religious thought, and it introduced to our readers a very important book on "The Faith of Islam," by the Rev. E. Sell, Fellow of the Madras University. Mr. Sell is a missionary under the Church Missionary Society, and has been engaged in work amongst the Muhammedans of India. He is a specialist in Arabic, Persian, and Hindustani, and an expert in the subject treated. The Rev. J. R. Bacon, of Gooty, who wrote last month's review of Mr. Sell's book, contributes the following additional remarks:—

"There are in the field of the L.M.S. in South India some 250,000 of the followers of Islam. We meet them everywhere in our preaching tours. In some of our stations they are specially numerous. They are not so impressionable as the Hindu, but there are amongst them educated men, who are willing to hear us, and who read non-Islamic literature, and are in earnest in their advocacy of social and religious liberty. The L.M.S. has had, at least, one notable convert, whose children are now occupying positions of honour in Christian service. Muhammedans are men of courage, and stand fast by their faith. They are equally courageous as followers of the Lord Jesus Christ. To win them we need men specially trained. Without men having a knowledge of the home language of the Muhammedan, and of his religion and literature, we cannot hope to make any progress in leavening the mass of the Muslim population of South India with Christian truth. At present the L.M.S. has no worker in South India who is so qualified. The followers of Islam are amongst the most potent influences against us, and as yet we have made no effort to reach them worthy of the object to be attained. The Muhammedan will not respond to our call while we regard him as on the same religious level as the ordinary Indian. He has a faith intensely Hellenistic, and cannot be brought to regard us as desirous of teaching him when we, in profound ignorance of his own faith and its history, advance upon him with the same arguments as we use to the Hindu, whom he regards as wholly idolatrous. The fact that we have in our Indian empire a larger number of Muslims than any one Muhammedan ruler rules over, should compel us to lay to heart our responsibility in regard to them, to place before them in a manner worthy of their own history, and worthy of our faith, the true way of Salvation through our Lord Jesus Christ."

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CHANGE OF ADDRESS.—Miss Frances L. Evans, the hon. sec. of the Missionaries' Literature Association, has left Bristol to reside in London. Her new address is 83, Inverness Terrace, Kensington Gardens, W. Miss Evans will be thankful to receive offers of magazines for missionaries. She has more copies of the *Christian*, and similar papers, than she can distribute; but bright, popular, sixpenny or shilling magazines, such old friends as *Punch* and the higher class reviews, would be greatly appreciated.

## THE BAKWENA MISSION.

BY THE REV. HOWARD WILLIAMS, OF MOLEPOLOLE.

**M**ORE than half a century has passed since Livingstone settled down with the Bakwena and their chief Sechele in the now historical and beautiful valley of the Kolobeng River.

After migrating from one place to another the tribe ultimately settled at Molepolole, some twenty miles from where the Doctor first found them.

It may interest readers of this sketch to know that the ruins of the great missionary explorer's house and church are still to be seen in the Kolobeng Valley. Both are opposite the site of the old Bakwena town, of which only a few fire-blackened stones and stoue foundations of circular huts remain. It is impossible to stand on either site and not view the surroundings with mingled feelings. The old chief is gone, as well as his early friend and missionary, whilst the future of the Bakwena, in common with all Bechuana tribes, is fraught with grave issues.

The town of Molepolole stands, at the top of a steep

signs of life are not wanting. Women are bringing in their water-pots in true Eastern fashion, others are preparing the evening meal at the stamping-block. Boys are driving home the flocks of sheep and goats, whilst more women and young girls are bringing on their heads bundles of firewood.

This, looking below from the top of the gorge.

Turning in the opposite direction is the town where the large majority of the people live. Like most South African native towns the object seems to have been to occupy the very smallest area possible in a country where land is no object.

Sebele's house, built in European style, stands in the centre. Opposite, and close by, is a large wooden enclosure called the "lekgotla," where all political meetings are held, and where the chief sits to hear all disputes. At the lekgotla converge the three main roads to the town. The town itself, buried among the rocks, is practically divided into a number of smaller townships or villages, each one under the control of a head man. These head men are responsible for order in their respective villages, and for fighting men in time of war. These regiments, or



MISS PARTRIDGE'S HUTS AND SCHOOL HOUSE.

mountain gorge, devoid of any well-defined path. Woe to the man who has to climb that hill several times a week, year in and year out! If he has not the secret of eternal youth, 'twere better that he endure the unspeakable horrors of a Bechuana town at the top than have built his house below. I kept at it for seven years, but have since been forced to take another direction on horseback.

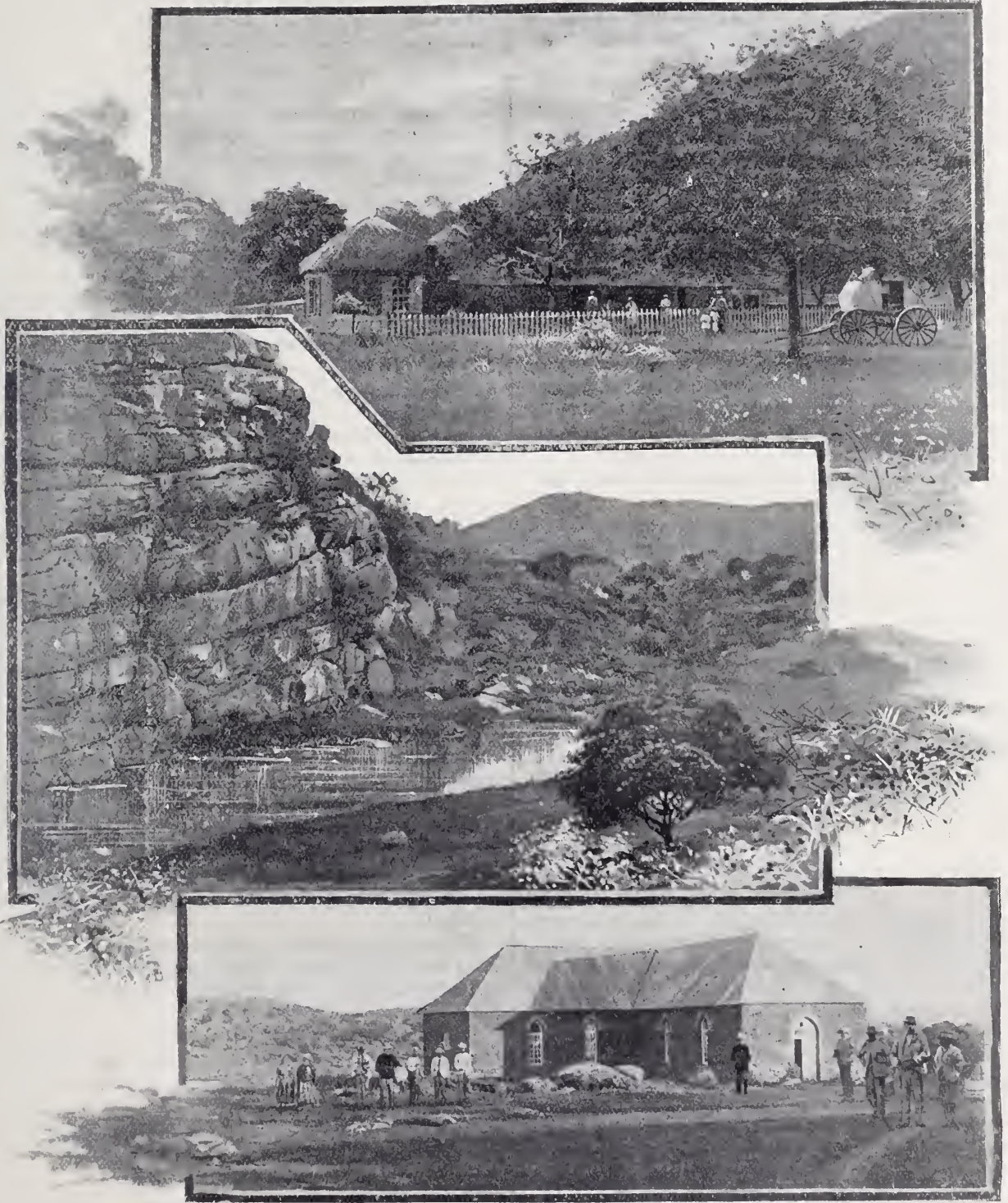
Reaching the top, and looking south-east, a very fine view meets the eye, especially if the climb be continued beyond the chief's house, from where the whole surrounding country comes under survey.

In the rainy season, towards evening, nothing is more refreshing in this country than the panorama spread out below—running streams, corn lands in all directions, high hills close by, with the Kolobeng range in the far distance. Native villages, which are so disgustingly filthy and repulsive at close quarters, but so picturesque from such a standpoint, are scattered about, whilst their lazy lordlings are probably sleeping in the cool shade. Yet, withal, some

"uephato," as they are termed, have the appearance when called out of little more than a mere rabble, but, though appearances are against them, there is military organisation, and it is surprising when there is a "mokgasi," or war shout, how quickly these regiments will turn out.

The circular houses, built of mud and thatched with grass, are crowded together, each one surrounded with a low mud wall or fence. No privacy is possible, and so the "uahoko," or news of the family, easily becomes the property of the community.

Outside is unspeakable filth, squalor, and wretchedness. The "dithotobodu," or dust heaps (*sic*), represent the accumulated refuse of thirty years or more. When I go up to church I have to climb over two of these "mountainous" heaps, and if to the chief's, three. This last one overtops the surrounding huts. Let the reader imagine what this means after a steady rain, followed by the heat of a tropical sun. No wonder that the mortality among the people to-day, combined as it is with other causes, is so appalling.



MOLEPOLOLE VIEWS.

1. THE MISSION HOUSE.      2. THE POOL.      3. THE NEW CHURCH.

In a prominent position, and overlooking the surrounding country, is the native church. The foundation and part of the walls were built by my predecessor, Mr. Wookey. On the opening day the old chief Sechele was given the desire of his heart, and received back into church fellowship. Within a few months after he passed away.

The Mission-house, for good reasons, stands at the foot of the hill, at the gateway of a beautiful mountain kloof or valley. A few yards away stand Miss Partridge's huts, and these, again, close to the school-room. On every side, and almost within stone's-throw, are high hills composed of rocks and ironstone, making the situation of the Mission premises intensely hot during the summer months.

Of the people themselves I must be content with a very bare outline. Generally speaking, they are the most sluggish and inert race on which the sun shines. There is only one thing that I know of in which they can excel other nations in point of time, and that is the celerity with which they will kill, skin, cut up, and dispose of an ox. To eat "Nama ea kgomu," or beef, is the ideal of Bechuana existence.

On the other hand, they are a peace-loving, law-abiding, sociable people, neither deficient in intelligence or powers of observation, as we find out when asked why we did not stay in our country to teach those of our own countrymen whose life in many instances out here is a contradiction of the first principles of Christianity.

In relation to long-established customs they are intensely conservative, and, not without reason, express surprise when we observe on the strong influence which these still retain upon many of our best converts. The inevitable growth of an aristocracy in all communities is very prominent amongst these people, whilst the prescribed forms of correct speech and demeanour are rarely omitted, from the chief downward. The implicit obedience of children to parents, even where the latter are grown up, with families of their own, is rigorously insisted on: hence arises one of our difficulties in the formation of independent Christian character among the children of heathen parents. On the other hand, the people are for the most part free to put themselves under Christian teaching. It is when the moment of decision comes, involving, as it does, a severance from much that is still cherished by the tribe, that hindrances and grave difficulties arise.

There are some, however, who, in regard to their children, practise a kind of non-resistance, but when it comes to a personal matter and appeal will not yield ever so little. The chief's own uncle is an instance of this. A man of rare foresight, intelligence, and capability among his people is Kgosi-dintsi. The leader in all heathen customs, he has never looked favourably upon the advent of missionaries into his deceased brother's country. Not long since Mrs. Williams and I went and pleaded hard that we might hold a service in his lekgotla. After listening very patiently, he

said: "No, Monare, I cannot allow it. I put no hindrance in the way of my children. As you know, most of my sons and some of my grandsons are members of the church. My wife attends the service regularly; but as for me, I shall die as I have lived, and God, who knows my reasons, will judge me righteously." Nothing would move him, and we came away admiring the old man for his consistent attitude. Once won for Christ, however, he would be an equally consistent Christian.

In this brief sketch of the Bakwena character (and it applies to most Bechuana tribes) I have endeavoured to bring out those which bear specially upon our work.

How far are we succeeding in establishing the Kingdom of Christ in their midst? In this aim we have no huge religious system to combat. Whether our work is easier on that account is a debatable question. But undoubtedly in this very fact lies one of our most serious difficulties. A religion dating back thousands of years never lacks defenders when assailed, but when conviction in regard to the superior claims of the Gospel has done its sure work, we may not only expect an upheaval, but a strong superstructure reared on the new foundation. Here we preach and teach, but reflection and conviction too often give place to the method more in line with Bechuana sluggish indolence—viz., that of taking everything for granted.

Rarely do I get asked any question on the "thuto," or doctrine, and when I do, it is not always calculated to set the heart beating for joy. Not long since I had been preaching from the text: "And Herod said, This is John the Baptist. He is risen from the dead." My object was to show that the deeds of bad men, however long buried, will some day confront them. When the congregation had dispersed, one of my most attentive hearers came up and said he should like to ask a question on the teaching. Of course I was delighted. After a pause out it came: "What became of the head of John the Baptist?" With a sigh of disappointment I said: "I don't know; you had better ask Herod."

If measured by numbers our work is succeeding, as is that of all our Bechuanaland stations judged by the same standard.

When the harvest has been gathered, and the cattle posts deserted, the church, which will seat 800 at a push, is comfortably filled. But, besides this, our native preachers are holding services in different parts of the town.

Below the hill the children of the neighbouring villages are gathered together under a large tree, and a Sunday-school is conducted by Miss Partridge, with the help of one or two of her older schoolboys. In the afternoon the harmonium is taken over, and here one of our most successful services are held. We begin with a house-to-house visitation, and although we often get a refusal, yet never a rude or an unkind word.

Certain special features of our work have been very

encouraging lately. The Sunday-school on the hill, which is under the direction of Mrs. Williams, sometimes demands more workers than we can lay our hands on, notwithstanding that our regular staff numbers twenty-five.

Preaching the Gospel to the Makhalahari is looked upon as a decided democratic movement by all the Beehuana, and especially by the aristocracy. When Mr. Wookey went into the desert for this purpose, Sechele remarked that even the dogs were being fed from the king's table. Unable to follow up the desert work we have endeavoured to do it nearer home. Each member of the church who has Makhalahari servants, must teach them at home, and bring them to church on Sundays. I have seen a third of an ordinary congregation made up of these begrimed, depraved, ignorant people. We endeavour to make the services as bright, cheerful, and brief as possible. Plenty of singing—Moody and Sankey's being the favourites—the Lord's Prayer, in unison with another short prayer. The preaching is made as simple and direct as possible. Plainness of speech, calling a spade a spade, is never more called for than in preaching to a Beehuana audience, which rarely takes offence under such circumstances.

They are not an emotional people as a rule. Occasionally there is an outcry, but experience has taught us wisdom in dealing with these cases. On the other hand, there are sometimes genuine expressions of emotion when some spoken word or hymn has stirred the deeper waters.

Educational work has never been a distinct success in point of numbers, though now that there are no longer any cattle posts worth speaking of we should get very material additions to our schools.

So far as capability goes, we have boys and girls in our Bechuanaland schools who, considering their few advantages, would take a very creditable position in an English School Board examination.

Miss Partridge, acting on a suggestion, has lately endeavoured to work on somewhat different lines, and with a fair amount of success. Instead of having one central school, the position of which was a great deterrent to numbers, she has started three others, and hopes ere long to have several more.

In the large church on the hill over 150 are under instruction. Members of the church were called upon to nurse and care for this addition to the nursery, and two of our young men were made the responsible teachers.

In passing, I may add we sadly want a new school-room, or, at least, sufficient money to put the present one into thorough repair, adding some class-rooms.

I should like to have written of our out-stations, but I have already exceeded the limit. In closing this all too brief and imperfect a sketch the question has yet to be answered: Does all this organisation, this preaching and teaching, this expenditure of time and money, make the people better? Is it lifting them up, giving

them higher aims and possibilities, changing the old order of things, both nationally and individually, for the new life in Christ Jesus? I unhesitatingly say Yes. No one familiar with the history of these people, in common with other Beehuana tribes, can do otherwise than admit it. The Gospel, in scores of instances, is loved for its own sake, and here, as in other stations, there have not been found wanting those ready to witness for the truth, even at the risk of their own lives. The process is slow, how slow only those living amongst them can realise. Failures are not a few, but eleven years' experience in this country, eight of which have been spent among the Bakwena, leave me unconvinced that the Gospel is other than the power of God unto salvation to everyone that believeth.



## THE LATE REV. P. JAGANNADHAM, OF VIZAGAPATAM.

BY HIS SON-IN-LAW, MR. D. LAZARUS, B.A., PRINCIPAL  
OF THE L.M.S. HIGH SCHOOL, VIZAGAPATAM.

(Continued from page 20.)

ON March 6th, 1851, Mr. Jagannadham was married to Eliza Osborne, a convert from Hinduism and a Velama by caste, who had been educated and trained for Christian work under the late Mrs. Porter and Mrs. Gordon; and Mr. Jagannadham lived a most happy life with the worthy object of his choice for fifty-five years. Mrs. Jagannadham was to him his right hand, a suitable companion, a sharer of his joys and sorrows, and a prudent adviser. The children, who are now an honour to the Indian Christian community, owe everything to the early home-training they had received from their parents. While the husband laboured in the boys' school, the wife was the head teacher in the female day-school opened by Mrs. Hay in 1853. And when Mrs. Hay returned to England Mrs. Jagannadham took entire charge of the school, and has been superintending it very successfully till a few months back.

In 1858 Mr. Jagannadham was ordained as a missionary to preach the Gospel among his countrymen. He had been previously offered the post of a clerk in the Cutchery by Mr. Read, the collector; and, having the patronage of such an influential officer as the collector of the district, if he had accepted the employment, by his talent, which were of no mean order, and by his accurate knowledge of English, which few possessed in those days, he would have risen high in Government service, and after having been in receipt of a handsome salary of a few hundreds of rupees, he would have been drawing an equally handsome pension for the last twenty-five years, and resting and enjoying himself in the society of his children and grandchildren. But no, such were not his thoughts; or even if such thoughts did enter his heart, he overcame them. God had done so much for him, and should he not do this

little for Him who died for his sake? He would rather be a door-keeper in the house of Israel than a collector or a judge under Government. He was ordained then as a missionary, and when the mission station of Chicaeole became vacant by the retirement of Rev. L. Valett he was sent to take his place.

At Chicaeole Mr. Jagannadham worked for eight years. In addition to the oversight of the Telugu Church, he had to go out preaching in the town and surrounding villages. At times Mr. Jagannadham, with the Rev. J. Hay, travelled to distant places preaching the Word of God, and in one of these tours he was accompanied by Mrs. Jagannadham, who had also the privilege of bearing testimony for the truth to her countrywomen. The Christian Church increased in number and grace, and several converts were added to the church from Hinduism. Mr. Jagannadham also conducted a day-school, which when he took charge had on its rolls only twenty-five names; but before he left the station he had not only raised its standard and efficiency, but also its numbers; he had also by his personal influence secured for it the support of Government officials. Mrs. Jagannadham, with the help of her husband, opened a native girls' school, which under her fostering care grew to be an influence for good in the town and in its neighbourhood.

The Anglo-Vernacular School at Vizagapatam having been reopened on April 7th, 1867, Mr. Jagannadham was recalled from Chicaeole to take charge of the native church and render assistance in the restored educational institution. The report for 1867-68 says: "The service he renders us in the educational department of mission work is worthy of all praise"; and again the report for 1869 speaks thus of his work in the school: "He is indefatigable in his exertions, and gives a very large share of his time to the work of the school. Whatever efficiency the school may exhibit is due, in a great degree, to his exertions." Mr. Jagannadham carried on his work from the time of his arrival at Vizagapatam, and he only ceased from his labours when compelled to do so by the illness which has taken him away from this world.

For some time previous to his fatal illness it was noticed that he was growing feeble in body and mind. The heavy work he had to do, and the responsibilities attached to it, seem to have overpowered him; and yet he was not willing to give up his work, for, like his adopted father and teacher, he wished to die in harness. In addition to the oversight of the church, he had to teach for one or two hours every day young men who were preparing themselves for evangelistic work. Having been relieved from teaching work in the high school, he devoted more time to the girls' school, where he was off and on supervising the work of the teachers and actually teaching the children. That he should have continued to do as much, if not more, work than he did years ago when he was young and strong could not but tell on his health. Added to this there came on a

heavy domestic affliction, which evidently developed what lay dormant in the venerable man. While conducting divine service on Sunday, August 23rd, in the Telugu Chapel, he commenced to pray in English, and on the Wednesday following he seemed to have lost all control over himself, for he completely broke down in the course of his address. It was thought best to place him under medical treatment and give him perfect rest. A few days afterwards he was removed to Miss Dawson's, Waltair; and the change at the commencement seems to have done him some good; but gradually symptoms of paralysis set in. He was thence removed to the house of his son-in-law, Mr. D. Lazarus, where he died on the morning of the 4th November, after having been bed-ridden for a month and a half.

The funeral took place at seven o'clock the next morning, at the Waltair Cemetery, the service being conducted by the Rev. A. H. B. Brittain, M.A., Government chaplain, the Rev. M. Thomas, and the Rev. J. Knox. There was a large gathering of Christians and Hindus. Two hymns, which were favourites with the deceased, "My faith looks up to Thee," and "Hark, hark, my soul," were sung very pathetically by a select choir. The whole service was very impressive, and cannot easily be forgotten by those who were present on the occasion. As the earthly remains of our dear friend were consigned to their last resting-place many were the tears shed and the sighs heaved. Lovely wreaths, crosses, and anchors of evergreens and milk-white flowers, wrought by delicate hands, were prettily laid out on the coffin. There was one, and only one feeling that pervaded the congregation as they departed to their respective homes—sanctified sorrow for those left behind to bemoan the loss of the departed one.

The late Mr. Jagannadham was a remarkable man, of a type that is become extinct. His capacity for work, his wonderful memory, his extraordinary patience, his nobility of character, are well known in these parts. He would never wilfully harm anyone; on the other hand, he was a peace-maker. He had no love of ostentation, reputation, or wealth. He loved to work for his Master at any cost. He detested meanness of every kind. He was a man of prayer, and led not merely a moral Christian life, but delighted to walk in the path of holiness. An hour spent in his company would inspire anyone with a desire for good work. Nothing out-of-place, light-hearted, or jocular ever proceeded out of his mouth; and yet his seriousness was not of such a nature as not to let him fondle children, or even play with them. He abstained most strictly from all intoxicating liquors; smoking he looked upon with horror. Mr. Jagannadham was systematic in all that he did; and although he became ill all of a sudden, yet his papers, accounts, &c., were found correctly arranged.

Mr. Jagannadham's presence was eagerly sought for in times of sickness or trouble. The moment he heard that anyone had been taken ill, or had lost a beloved one, he

would hasten to such an one's house irrespective of sun or rain, whether he was engaged or not engaged. He would patiently sit by the bedside, pray for the sick one's recovery, comfort and cheer him. As he had himself gone through trials and tribulations, he knew exactly what should be said and how it was to be done in the case of everyone. Punctuality, which unfortunately is wanting in most Indians, was the ruling conduct of his life.

Mr. Jagannadham was a good Telegu scholar, and his labours in the cause of the Telegu Christian Church will not be easily forgotten by those on whose behalf he devoted all his leisure hours. As a member of the Telegu Bible Revision Committee he rendered substantial help to the late Dr. Hay, the chief reviser; his knowledge of Telegu, Hebrew, and Greek, combined with his intimate acquaintance with the manners and customs of his countrymen, could not but be of great use in this direction. He also composed several original tracts, and translated and revised others for the Tract and Christian Literature Societies. His "Maxims of Christian Morality," a collection of poetic apophthegms in Telegu, which has gone through several editions, shows that Mr. Jagannadham was a poet of no mean order. The "Daily Text Book," with a poetic translation in the Telegu of the verses in the English edition, is a book that is highly valued by every Telegu Christian. But the work that will be a standing monument to his name for generations together are the forty hymns that he composed, and which are sung throughout the length and breadth of the Telegu country. They breathe sentiments of loyalty and devotion to the Lord, "who was his help always." The Rev. W. W. Stephenson, the editor of the Telegu Hymn Book, thus speaks of Mr. Jagannadham's share of labour in the preparation of this book:—"Especially has the Rev. P. Jagannadham devoted much time and pains to the work connected with the Hymn Book. His labour has been altogether exceptional in amount and value."

Thus have we briefly sketched the life of one who was a faithful and honoured servant of the London Missionary Society for half a century as an Educationist, Missionary, Pastor, Reviser, Translator, Author, and Poet. His name is a household word with Telegu Christians. The loss to the community at large is very great, is felt, and will continue to be felt for ages to come; for, as we have already observed, Mr. Jagannadham belonged to a class that is rapidly dying out, if it has not actually become extinct. In these days it is difficult to come across an Indian Christian so full of piety, learning, ability, and capacity for work, and yet so simple and unostentatious, sacrificing all for his Master, whom to serve faithfully was the one object of his life. The power of Christ to change the heart of one is clearly evidenced in the life and character of Mr. Jagannadham; for, though his ancestors for fifty generations had been the devotees of Hinduism, with all its materialistic tendencies, he, being sustained by the Spirit of Christ, lived a life of unexceptional purity, untainted by love of wealth or fame.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle's fought, the victory won,  
Enter thy Master's joy."

### ROCK OF AGES.\*

ROCK of Ages, Thou dost stand  
As a Fortress in our land;  
Though our foes most daring be,  
Famed for skill and strategy,  
All is vain against Thy strength,  
They must cease to strive at length.  
Oh, may we remain in Thee,  
And from danger e'er be free!

Rock of Ages, Thou dost stand  
As a Shelter in our land  
From the storms which round us blow,  
From the floods which overflow,  
From the freezing winter's sleet,  
From the scorching summer's heat.  
Oh, may we by Thee abide,  
Sheltered safely at Thy side!

Rock of Ages, Thou dost stand  
As a Comfort in our land;  
From Thy side there freely flows  
Healing water for our woes;  
Springs which strength and vigour give,  
Making dying men to live.  
Oh, may we our thirst assuage  
In faith's fight to re-engage!

Rock of Ages, Thou dost stand  
As an Outlook in our land;  
From Thy top are clearly seen  
Yonder, bathed in glorious sheen,  
Canaan's pleasant plains and hills,  
Sparkling streams and rippling rills.  
Oh, may we, on Pisgah's height,  
Keep that lovely land in sight!

Rock of Ages, Thou dost stand  
Best of Blessings in our land;  
Thou dost meet our several needs,  
Thou dost aid our various deeds;  
Thou dost rest, strength, peace impart,  
Courage to each fainting heart.  
Oh, may we on Thee depend,  
Fully trusting to the end!

\* Written during the recent crisis in Madagascar, by the Rev. J. A. Houlder, Tamatave.

## PORTRAIT GALLERY.

2.—REV. J. PEILL,

AMBOHIMANGA, MADAGASCAR.

**M**ADAGASCAR is much on the hearts of God's people everywhere just now, and among the names specially prominent in consequence of the attacks upon Ambohimanga made by rebel Malagasy is that of Mr. Peill. In 1873, Mr. Peill, in company with his wife, who is a daughter of the late Rev. Thomas Davies, formerly of Duckworth Street, Darwen, sailed for Madagascar. From that day downwards their names have been most honourably associated with the work of the Imerina Mission. First at Ambohibeloma, a country station to the west of the capital, and subsequently at Ambohimanga, the ancient Hova capital which lies ten miles to the north of Antananarivo, they have done a great and successful work. For a short time also Mr. Peill acted as one of the tutors of the Society's Training College at Faravohitra. In a recent letter Mr. Peill thus writes of the altered appearance of his country house:—

“A body of Senegalese with their officers are encamped quite close to our house to-night on their way north to

a *poste* two hours away, where they are to be stationed. Madame asked the Captain and Lieutenant in to a cup of coffee, which they at once accepted. They came and had a pleasant chat, smoke, and coffee drinking. They have recently arrived from Ambatondrazaka along with the Colonel, bringing away Rabeony, the Hova Governor, and

all the Hova colony, in all between 450 and 500 persons. The Captain told us that Mr. Green was most good in attending to their sick at Ambatondrazaka, and that he (Mr. Green) would probably return to Imerimandroso, and the hospital would be again made use of there. The French made a Sihanaka governor in place of Rabeony, and left him 300 guns. They have placed a *poste* of white soldiers at Imerimandroso, and expect that, now all Hovas are removed, things will gradually settle down there. The removal of the Hova Governor and all Hovas was specially asked for by the Sihanaka chiefs before they would yield to the French.

“These Senegalese look very black beside the Hovas. The women adorn themselves with silver ornaments, bracelets, &c., which look very well in contrast with their black skins. They also wear

gandy-coloured clothing as compared with the Hovas. As I came down here this evening from our new house (now already under temporary herana covering for the rains and until our tiles get burnt) it was a picturesque



THE REV. JEREMIAH PEILL, OF AMBOHIMANGA.



scene that presented itself to my eyes down in the valley, to the north-east of Ambohimanga: tents dotted about on the grass, Senegalese soldiers with red caps moving about, the women busy cooking, and a few Vazaha officers lying about on the grass near their tents, a group of Malagasy watching the scene from a distance, and the grand Ambohimanga wooded hill rising high over all towards the clean, blue, calm evening sky.

"Our congregations here keep up well, and the schools, boys and girls, much as usual. A Jesuit priest has just come. He has taken a 'tokotany' up in the town, and some few have joined him; so far none that are any loss to us. He tries to frighten the people to join him, but not with very great success so far. We have a class to teach our school teachers French four times a week, and there is also one at Ambohidrabiby for the Mandiavato teachers. In the *Journal Officiel*, just out for last week, there is a notice of these classes, Madame Peill's name being given as the originator and teacher of the Ambohimanga one, and M. Bouneman, telegraphiste, as the teacher at Ambohidrabiby. Mrs. Peill is going over, at M. Bouneman's request, to Ambohidrabiby to help him with his teaching to-morrow. He is a Protestant, and seems a very nice fellow. We live in stirring, trying times. One's courage and patience are sometimes sorely tried."

### NOTES ON THE PRAYER MEETING.

AS announced elsewhere, the hour for this weekly meeting has been changed to three o'clock. On January 7th, the first Thursday in the New Year, a large number of friends met for prayer. The Rev. R. Balmie presided, and in the course of a few words on the I. Cor. xiii. 1, he urged the great need there was for renewed personal consecration, that an increase of missionary enthusiasm and zeal would naturally follow. The Rev. G. Cousins read an interesting letter from Miss Hewlett, of Mirzapore, which is given on another page. Fifteen short, earnest prayers followed. Many were the needs brought before the Great Hearer of Prayer; diverse were the petitions asked. Our Madagascar Mission was specially remembered in this terrible crisis. Thanksgivings were uttered for the rain that had fallen in India, which would do much to remove the dire distress there. The burden of Africa was brought to God, and prayer was made specially for Khama in this season of trial. One sister prayed that the coming visit of Mr. Rhodes might be blessed, and that in all the negotiations the rights and welfare of the black man might not be overlooked. Mr. and Mrs. Ashton on their return voyage to India were not forgotten, and those of our missionaries who were known to be in sickness and trouble were lovingly remembered. A great blessing upon the Society for 1897 was earnestly asked, that there might be a rich outpouring of the Holy Spirit, that men and means might be found, so that Christ's Kingdom might be extended in the world.

On January 14th the Rev. S. Sabine Read presided and spoke a few words on St. John's conception of prayer from I. John, chap. v. Two central thoughts seemed to be the burden of all the prayers—the Malagasy Mission in this overwhelming trial, and the coming departure of the Deputation, Rev. R. Wardlaw Thompson and Mr. W. Crossfield, J.P. These two were constantly and lovingly committed to God's keeping in their long journey by land and sea.

### A SCIENTIST'S ESTIMATE OF A NEW GUINEA STATION.

BY DR. LAMBERTO LORIA, OF FLORENCE.

SEVEN years spent in British New Guinea—of which fully ten months have been spent in Kwato at different periods—acquainted me with many things which eventually forced me to alter my opinions on mission work and its effects on humanity. My being an agnostic and lover of science may have led me to conclusions which probably will not be in harmony with the opinions of the readers of the CHRONICLE. If I ever offend your feelings, let me trust that I shall be forgiven. The motives which prompt me to write you this letter are good, although the ideas conveyed in it may not agree with yours. I have to acknowledge that, before knowing the Revs. C. W. Abel and F. W. Walker's work in New Guinea, I was prejudiced against all mission work. It is through them that my opinions have undergone a change, and that I have had to confess that much good may be done in the name of religion. . . .

In order to explain what follows, let me draw a succinct sketch of the character of the Papuans. They are cruel to enemies and animals; kind and affectionate to their relatives; think that murder, theft, rape, &c., are praiseworthy actions when done against a stranger; lazy to any extent; ready to lie if they think they may please you by so doing; have no notion of what modesty in a girl is, though the men expect fidelity in their wives, for the mere reason that they bought them, and consider them as their own property; have no respect, no obedience, for chiefs and parents. A male child of four or five years will take no notice whatever of his father or mother's orders, and so on. Women are looked upon as their husbands' servants, and as the means of obtaining good, abundant food. Papuans have, of course, many redeeming qualities, but it is not on them that I wish to insist now. It is not a scientific and complete definition of the Papuan character that I am giving you. I only wish to draw your attention to some of its defects. How can they be remedied? In only one way—by teaching the natives the virtue of obedience. They are not accustomed to obey, and if you are able to command them your success is secured. They generally cannot stand continual, regular exercise; if you can force it upon them your success will be greater still. . . .

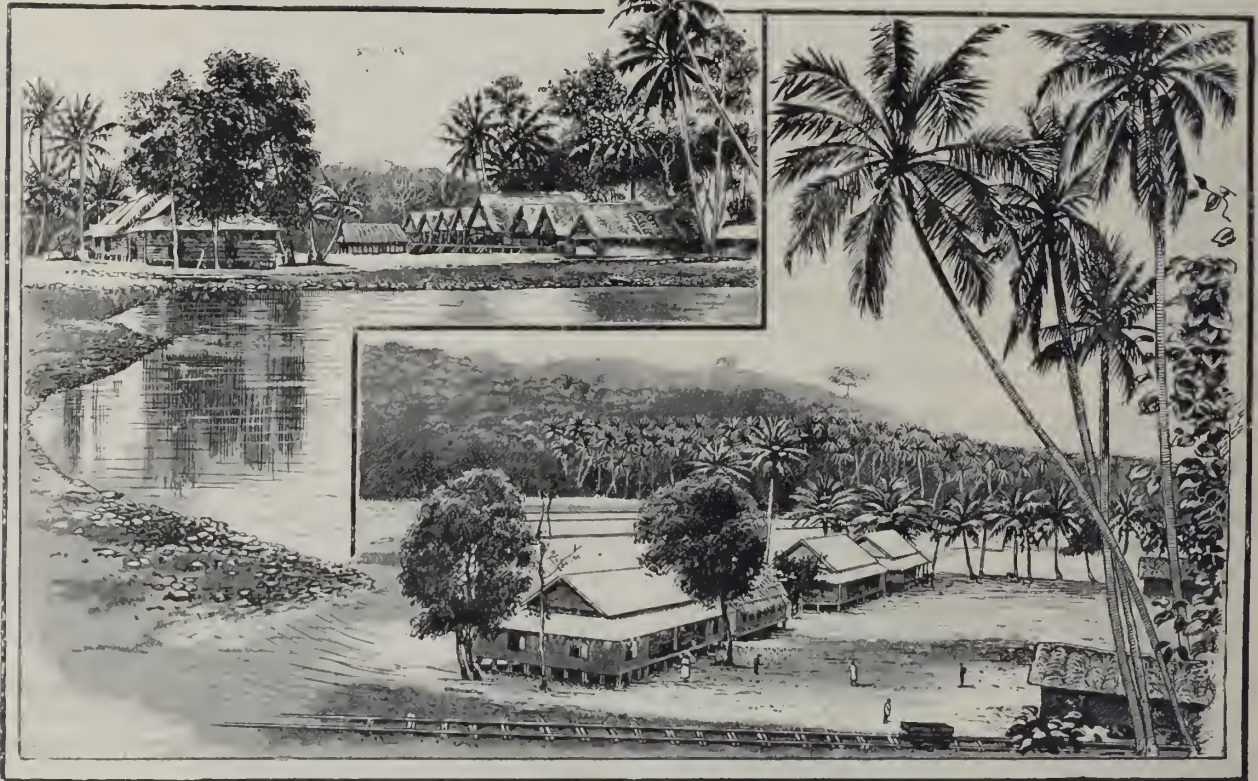
In order to succeed entirely in changing the rules which

regulate the life of a Papuan, Mr. and Mrs. Abel began by obliging them to do a *lot of small things they were not inclined to do*. "It is of no use," they said, "having scores of people round us, carrying out the formalities of religion and disregarding its essence. It would be better for us to leave the country than to have such poor results from our labours." Accordingly they began to insist upon the natives bathing every morning and evening. I was at Kwato when this rule was started. It was the most laughable thing to see the natives being almost dragged to the sea under the

the bathing may be repeated for every rule enforced at Kwato. Mr. and Mrs. Abel had to force their way, carrying out one by one all their points. And it required great tact on their part, being very strict on one occasion, and giving way slightly on another, as the case might require. I will give an instance of this.

I was at Kwato when a native boy called Movivina went back to Kwato, which he had to leave a couple of years before on account of ill-health. Movivina is an intelligent Papuan. He expected to be sent out a teacher a month

AS SEEN FROM THE EAST.



KWATO MISSION STATION.

AS SEEN FROM THE HILL.

supervision—the boys—of Mr. Abel, the girls, of Mrs. Abel. It was a real struggle, as the natives opposed that passive resistance which is so difficult to overcome. But patience, tact, and strong will overcame it, and the last time I was at Kwato it was quite sufficient for Mrs. Abel to ring a bell, first thing in the morning, to see a few moments afterwards two long streams of half-awake boys and girls going slowly, not reluctantly, to their respective bathing places, and returning after a while to their houses, wet with sea-water, to comb their hair and put dry dresses on, in order to look neat and tidy for the rest of the day. What I said with respect to

after his arrival. But Mr. Abel most wisely told him that he intended to have him a certain time under him, to be sure that he had not forgotten what he had learned before, and that his moral character had not deteriorated through living over two years in a native village. Movivina did not like this delay, and began to put all the students against Mr. Abel, hoping thus to force Mr. Abel's consent. It happened that at that time Mr. Abel had to build new houses for the students, and had given the orders to the natives to go and cut the timber, and be ready for the work. Ono, the South Sea Island teacher in charge of Kwato,

came to Mr. Abel and told him he had better dismiss the idea of building these houses, as the natives were determined to desert the island rather than build them, unless Movivina should be appointed a teacher. Mr. Abel saw that if he were too strict he would find himself one morning alone in the island. But, on the other hand, it would not do to allow the natives to think that they could overrule him. What was to be done? It is on such occasions that Mr. Abel's tact shines the most. He answered to the teacher that he would rather prefer to be left alone in the island and start afresh than be surrounded by a disobedient, disloyal crowd. On the other hand, the following day he found occasion to be very busy

many mangrove trees, adze them, prepare all the pieces for the new houses, bring them to Kwato, and build the houses. None of them struck work, and I never saw the natives working so hard and willingly as on that occasion. Mr. Abel carried his point, and the natives do not know to this day that all his writing was assumed to cover in their eyes the fact that he had for a time to yield to their wishes. . . .

But you must not think that Mr. and Mrs. Abel's work is confined to ordering the natives about, and submitting them to severe discipline. Although I do not think they place much importance on the literary education of these savages, it is at Kwato that the best educated boys and girls are to



NEW GUINEANS.

writing. The teacher and natives who usually could any time enter his study and interrupt him with impunity, finding a warm welcome, were told not to intrude; he was too busy writing to attend to them. He let the house-building stand over, thus giving time to the natives to cool down. He knew very well that natives cannot pursue an object with the obstinacy characteristic of higher races, and that when left alone their anger gradually dies out, and that after a week hasty resolutions are often forgotten. Accordingly, when a week or so had passed, he concluded his writing. He then addressed the natives one Saturday, telling them that next Monday they had to go to the mainland, cut so

be found. Mrs. Abel has taught the girls not only the common sewing, but also all sorts of needlework. She has also taken a lot of pains to teach cooking to the boys, and at Kwato alone in the whole of New Guinea can be witnessed the fact of the Governor paying a visit to Mr. and Mrs. Abel, and the lady of the house not being forced to go to the kitchen and attend to the cooking. Mrs. Abel tells the boy in charge of the kitchen to cook such and such dishes, gives him the keys of the store-room and linen-closet, and remains with the Governor chatting all the time. When the dinner-bell is rung, Mr. and Mrs. Abel and the visitors may go to the dining-room and find that it has been nicely

dressed up with flowers and lamps, and the dinner is really well cooked, with by no means simple dishes.

Mr. Abel is, above all, to be commended for the great interest he takes in everything connected with the natives, and the exceptional manner in which this interest is shown. I many times saw Mr. and Mrs. Abel sitting up till three or four o'clock in the morning, having long conferences with the natives, now inquiring on a case of reported immorality, now settling up marriages, now preventing a good, well-trained girl from ruining her future by marrying a well-known scoundrel, now trying to improve the character of a certain boy or girl by speaking kindly to him or her, and so on. The natives soon learn they have a real father and mother in Mr. and Mrs. Abel, and often ask for an interview in order to have the permission to be married to a certain person, or to obtain advice on something that is troubling them, and so on. This influence over the natives and this affectionate relationship have sound, deep roots, which last even when the natives leave Kwato.

Let me relate to you a fact to illustrate this point. About a couple of years ago a boy called Nipuoro took offence at some trifle, and left the island of his own free will. Notwithstanding he thought in some way he had been badly treated, he never forgot Mr. Abel's kindness, and still regarded him as a father. As Nipuoro is a clever boy he had many offers from the whites to enter their service. He invariably wrote to Mr. Abel asking his advice on every occasion, and as Mr. Abel, for good reasons, had always to refuse to give his consent, he declined all these offers, although some of them were very tempting. For nearly two years Nipuoro remained in his village, which is some thirty miles far from Kwato, scarcely ever seeing Mr. Abel, but always obeying his orders, though they were apparently against his interest. A few months ago Sir William MacGregor, having asked Mr. Abel if he had a good, reliable native to recommend for a responsible position at Samarai, Mr. Abel suggested Nipuoro, and he obtained the appointment. He is still in the Government service, giving to his masters every satisfaction.

This case of Nipuoro leads me to speak of a peculiar feature of the work at Kwato. The other missionaries confine themselves to training some natives as teachers, and giving to the generality of them some few notions of education and religion. When a native so trained arrives at the age to be married, he goes back to his village with his wife, and gradually falls back to his previous savage state, forgetting almost everything he has been taught, or he uses his knowledge for evil purposes, as he is no longer under the influence of a white missionary. Mr. Abel is well aware of that, and accordingly he tries to provide for the future of his natives. It is not astonishing, then, to see that the best native carpenter in New Guinea learned his trade at Kwato; that there is every prospect of some of Mr. Abel's trained boys and girls starting to trade at Samarai by making pre-

served sauces, sewing clothes, baking bread, and so on. It is Mr. and Mrs. Abel's aim to raise the level of civilisation of the Papuans. They know very well that the splendid Christian precepts, so beautifully summed up in the Sermon on the Mount, will never be understood by Papuans, nor carried out in a satisfactory manner by them, unless a higher standard of civilisation prevails among them.

Many other things I could say, but what I have said is sufficient to indicate the lines upon which Mr. Abel is working, and to account for the change of my opinion with respect to mission work.

Before closing, I wish to say a few more words on Mrs. Abel. From what precedes, you may have a faint conception of her singularly happy influence at Kwato. It is impossible, however, that you can understand it fully. Only those who lived at Kwato for months can appreciate her and her work at its real worth. In a community where women are despised she is beloved, esteemed, respected as Mr. Abel, not to say more. Her wishes are commands, and even the natives are influenced by her sweet good nature. Her influence is not confined to Papuans, but extends even to the white population. I, for my part, have to acknowledge that I am going back home a better man than when I left Europe, and I am indebted for this entirely and solely to her influence. Happy are the persons who possess enough nobleness in their hearts to appreciate her qualities.

I cannot finish this paper in a better way than by hoping that the London Missionary Society may have the benefit of the services of Mr. and Mrs. Abel for many years to come, and that they may have health and strength to carry on their great work.

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## ECHOES FROM THE HOME CHURCHES.

THE first report of the Norwich Women's Auxiliary to the London Missionary Society is very encouraging. This association is an outcome of their women's meeting in Centenary Week. The Committee is composed of representative members from each of the Congregational churches in the neighbourhood. Quarterly meetings are held for prayer and for receiving missionary intelligence. A very flourishing Children's Missionary Working Party holds monthly meetings, and several boxes of clothing and toys for missionaries abroad is the result. The Watchers' Band numbers 142 members from four churches, and a well-supplied library is greatly appreciated by the Watchers. The members having felt this Auxiliary to be of great help both to themselves and to foreign missions generally, they resolved to push out into the country churches around Norwich, and to try and enlist the sympathy and co-operation of the women there. To this end many Norwich ladies are making a brave effort to speak at various little meetings, and we trust they may meet with much encouragement.

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## FAREWELL TO MR. W. CROSFIELD AND REV. R. WARDLAW THOMPSON.

A SPECIAL meeting of Directors and friends was held at the Mission House on Monday afternoon, January 11th, to take farewell of Mr. William Crosfield, of Liverpool, and the Foreign Secretary, the Deputation appointed by the Board to visit the South Seas and New Guinea, and, in the case of Mr. Thompson, the Madagascar Missions of the Society. After tea and social intercourse in the Museum, the company adjourned to the Board-room, which soon became crowded. Mr. S. Massey, Chairman of the Board, presided, and after an opening hymn had been sung, the Rev. A. Rowland, LL.B., offered prayer,

anxiety and responsibility for the remaining secretaries and the staff in the Mission House, but they were so convinced of its great desirability, not to say necessity, that they had determined, with God's help, to do their best to supply the lack of Mr. Thompson's service in the home administration. The Directors had made arrangements which they had every reason to hope would prove satisfactory. Mr. Cousins, who had for some years been Assistant Foreign Secretary, as well as Editorial Secretary, would naturally take Mr. Thompson's place and act as Foreign Secretary. The burden would be no light one, but was one for which his active service and constant fellowship with Mr. Thompson had prepared him. In order to make such service possible the Directors had arranged for him to be



The Rev. A. N. Johnson, M.A., then made a preliminary statement. He thought that the large and representative gathering showed the widespread interest that was being taken in the important errand upon which the Deputation were about to go forth. For some years past the Directors had been of opinion that the visitation of the New Guinea Mission was of the greatest importance, and, unhappily, recent developments in Madagascar had made them feel that a deputation to that island was absolutely indispensable. In the interests of the Centenary Movement, however, it had been considered wise to keep the Foreign Secretary at home until now. Indeed, they could not have dispensed with the manifold labours of one who had the ear of all the churches composing the Society's constituency. The Directors rejoiced that they had found in Mr. Crosfield an able and willing colleague for Mr. Thompson. This Deputation visit, involving Mr. Thompson's absence for at least thirteen months, was fraught with very serious

relieved from much of the work of the Editorial Department, and, in addition to increased literary aid and help from the staff, the Rev. G. A. Shaw is also to come to Mr. Cousins' assistance. "We shall," said Mr. Johnson, "miss the daily inspiration of Mr. Thompson's brotherly counsel, wise advice, and amazing knowledge of affairs, both foreign and home, of the Society. We have long regarded him as our chief and head, and have delighted to honour him alike for his varied gifts and endowments and his singular devotion to the great work which he has so long advanced. Our committees and Board will often be at a loss in the discussion of the many delicate and difficult questions which we can see looming before us in the near future; and the churches—and herein the Home Department will be sadly affected—will often miss his fervid speech and luminous expositions of our policy and needs. The only consolation we can find as we look forward, not without anxiety, is that we shall have the sympathetic help

in an influential degree of all Directors and friends of the Society, and we are assured that God is able and willing to help all those who put their trust, as we do, in Him for light and guidance; and we unfeignedly rejoice that some of the most important and needy of our fields abroad are to have the benefit and the quickening of a visit from one whom we so deeply love and thoroughly trust, whose capacity for varied service has so often helped us in our difficulties, and whose skill in handling delicate matters and in unravelling tangled problems has been our constant admiration. We rejoice to think that he is going forth with a companion well fitted for the arduous work of what I venture to describe as the most perplexing and trying embassy on which the Society has ever sent out its representatives. We pray that God will unceasingly grant them His protection and guidance and prosper their work, and that He will grant to us the joy of welcoming them back, with their high task successfully discharged, to find that the work at home has been attempted with the same earnestness and faithfulness as we know will mark their labours."

Mr. Arthur Marshall, Chairman of the Southern Committee, moved the following resolution:—

"The Directors, gladly utilising the present occasion for this purpose, hereby place on record their thankfulness that the way is now open for sending a deputation to visit the Society's New Guinea and Madagascar Missions. Delicate and complicated financial problems, grave questions of administration and efficient control, as well as the policy to be adopted for future development and extension of the work, have for some time demanded investigation and rearrangement in the former Mission; while in the latter, owing to recent political and social changes, the painful but urgent necessity has arisen for entirely reshaping and possibly curtailing the Society's operations; and it is only by means of a thoroughly competent deputation that such difficulties can be dealt with.

"The Directors are further thankful that it has been possible to enlarge the programme so as to include a tour among the South Sea Island stations, and that in Australia, in consultation with the Society's financial and deputation agents, opportunity will be secured for placing the business administration of the New Guinea and South Sea Missions and the control of the steamer *John Williams* on a thoroughly sound basis. They trust also that by means of conference with the leaders of the Colonial Auxiliaries, the Deputation will be enabled to deepen their interest in missions, and lead the auxiliaries to undertake a larger share of the work.

"It is with much satisfaction and confidence that the Directors commit the onerous duties involved to the hands of their honoured and staunch friend, Mr. Crosfield, and their able, trusted, and greatly beloved Foreign Secretary, the Rev. R. Wardlaw Thompson.

"They recognise and appreciate the burden of responsibility and self-sacrifice which this prolonged tour will necessarily impose upon these brethren, and they are specially grateful to those they leave behind for their willingness to spare them for this service. They will follow their movements with keen interest and sympathy; and, commending them to the gracious care and keeping of Almighty God, will fervently pray that they may be preserved in health and strength, may be divinely guided and helped in all their deliberation, and that their visit may be used by the Lord of the Harvest for bringing spiritual quickening, encouragement, and blessing to every mission home they enter, and upon all the native brethren and sisters they are permitted to meet and address."

Mr. Marshall remarked that they had in Mr. Crosfield a loyal but independent friend of the Society, who would look at the different problems and many of them were very largely business problems—in an independent yet a thoroughly businesslike light. Mr. Thompson had a thorough knowledge of every mission and missionary. There was a broad policy in connection with the Society which some of the missionaries in isolated places could scarcely be expected to grasp, and Mr. Thompson would be able to put the views of the Board before the brethren. With regard to Madagascar, he thought the news had never been so bad as at the present moment, but they could only commend the native churches and missionaries to the keeping of Almighty God. In this matter they would be greatly assisted by Mr. Consins' knowledge of the country. In Australia, and in connection with the *John Williams*, which had more than answered their expectations, the Deputation were much needed. In conclusion, Mr. Marshall expressed the indebtedness of the Society to Mrs. Crosfield and Mrs. Thompson for their noble self-sacrifice in the interest of

the work. Might the Deputation have the constant consciousness that they would be daily encircled by the prayers of Christian men and women the wide world over—aye, and of the children!

Mr. Albert Spicer, M.P., Treasurer, in seconding the resolution, recalled his own happy association with the Foreign Secretary in the Deputation to India nearly fifteen years ago. But the Deputation now setting forth was by far the most important one that had ever been sent out by the Society. The New Guinea Mission was still in a pioneer condition, and ought to have passed out of that stage. All the questions involved were of a most complicated, delicate, and difficult description. In the South Sea Missions they also needed the eyes of statesmen to prepare for the future. If it were not for the extra temptations and difficulties introduced into the islands by our own fellow-countrymen, the staff of European missionaries might be very largely reduced, and larger work be attempted among the needy millions of India and China. "Madagascar," said Mr. Spicer, "is, after all, a mystery which we cannot at present understand. At the same time, though this Society may even cease to work there, I do not believe our work has been done in vain, and I believe that possibly God has something to teach us with regard to that country." Mr. Spicer said he looked forward with a great deal of hope to the visit of the Deputation to Australia. Besides the business aspect, he trusted that the visit would help to very considerably hasten the day when the Congregational churches in affiliation with the Society in Australasia shall undertake a distinct piece of foreign mission work on their own responsibility. Great progress had already been made in connection with the movement in the choice and sending out of Australian men and women to the mission-field. After referring sympathetically to Mrs. Crosfield and Mrs. Thompson, and to the duty of all to remember the Deputation at the Throne of Grace, Mr. Spicer said the Society was not afraid of sending out as a member of the Deputation one who had never been a Director, and who was not pledged to any line of policy. Mr. Crosfield was going out as a Christian man, sympathising with Christian missions, to see what was being done, and to give such advice and help as would make the work stronger and better than in the past.

The Rev. G. Consins, in supporting the resolution, referred to his earliest acquaintance with both members of the Deputation, and to his growing friendship with the Foreign Secretary, and appreciation of the remarkable ability shown by him in the discharge of his duties.

The resolution having been carried unanimously, Mr. Crosfield said he had a deepening sense of the seriousness of the mission he had undertaken. He was setting forth without any prejudices regarding the questions to be considered; for, though Mrs. Crosfield was a Director of the Society, his own duties had prevented him from taking an active part in its home work.

The Rev. R. Wardlaw Thompson acknowledged with gratitude the many expressions of goodwill that had reached him. No one knew the need for the Deputation better than he did, and much grace and wisdom would be required by Mr. Crosfield and himself to discharge the duties expected of them. He appealed for constant remembrance in prayer, which alone would bring them strength for the varied and peculiarly delicate tasks before them.

The Chairman addressed a few words of farewell to the Deputation, and prayer having been offered by the Rev. T. Grear, Deputy-Chairman, the proceedings were brought to a close.

## THE LATE REV. W. WYATT GILL, B.A., LL.D.

THE Rev. Dr. Wyatt Gill, who died at Marriekville, near Sydney, on November 11th, was an old and distinguished missionary of this Society, having laboured in the South Seas for thirty-three years.

Born at Bristol in 1828, Dr. Gill afterwards studied at Highbury and New Colleges. He was ordained in London in 1851, upon his appointment to work in Mangaia, in the Hervey Group. Dr. Gill arrived in Sydney by the first *John Williams*, at the close of 1851, and was married there to Miss Mary Harrison, of Redfern. For several years they laboured in Mangaia, and in 1872 Dr. Gill accompanied the late Rev. A. W. Murray on his appointment to take charge of the recently opened Mission in New Guinea.

After a prolonged furlough in England on account of his wife's health, Dr. Gill was removed to Rarotonga, to take the place of Rev. James Chalmers, who was proceeding to work in New Guinea.

In 1883, during the absence of her husband on a survey of the out-stations of the Hervey Group, Mrs. Gill died suddenly at her home in Rarotonga. That same year Dr. Gill retired from foreign service and went to live in Sydney. But a month later he again visited New Guinea for the purpose of locating a band of thirty-three native pioneer teachers and their wives who had volunteered for mission work there. On his return to Sydney Dr. Gill undertook the revision of the Rarotongan

Bible under the British and Foreign Bible Society. In order to see this through the press he visited England for a year.

After his retirement, Dr. Gill maintained a real and living interest in the history and folk-lore of the people of the South Seas. He made a valuable collection of folk-lore of the Hervey islanders in particular, some of which he

published in London in "Myths and Songs from the South Seas," in "Savage Life in Polynesia," in "From Darkness to Light," and in "Life in the Southern Isles."

Besides these books, Dr. Gill, in conjunction with the Rev. James Chalmers, wrote "Work and Adventure in New Guinea," and he also contributed many valuable ethnological and folk-lore papers to the Polynesian and Australian Associations for the Advancement of Science. In 1885 Dr. Gill married Miss Emily Corrie, of Sydney, a niece of the late Rev. Charles Pitman, one of the first missionaries to Rarotonga. Besides his widow, Dr. Gill leaves six sons and one daughter who is the wife of the Rev. J. E. Newell, of Samoa.

Dr. Lawes, in a letter to the Foreign Secretary, gives a warm tribute to his dear old friend Dr. Gill. He writes:—

"It was quite by accident that I heard, about a week ago,

that he was not well. On Monday last I went out to see him, and on Thursday attended his funeral. I found him in bed, but very bright and cheerful, and very much better than he had been. His leg was the cause of his illness. The large artery seemed to have been blocked, or from some



THE LATE REV. W. WYATT GILL, B.A., LL.D.

cause the circulation had stopped, but when I saw him it had been restored and he spoke of himself as very much better. His son, the doctor, was in daily attendance on him. Two days after I saw him he died quite suddenly without any previous warning. His wife only came into the room in time to see him breathe his last.

"Thirty-five years ago I first made his acquaintance in the Manganian home, and our friendship has continued from then until now. In the Islands we had but few opportunities of meeting. His work, however, was well known to me. We met in New Guinea, and since his residence in Sydney whenever we have been here we have met him with increased pleasure. For the last twenty years I have been associated with men who had been trained by him, and who were worthy children of 'Kivirua.' His death leaves to me a great gap, and removes another from the fast diminishing circle of my friends.

"Dr. Gill was a missionary whose name is worthy of honour. He was a most painstaking worker, and was in close touch and sympathy with the people. This gave him a true insight into their character, and enabled him to understand them and to look at things from their standpoint. He loved the natives. I need not tell you that all missionaries are not so. I have known some who worked very earnestly and conscientiously from a sense of duty, but who had no love. Our brother was not of this order; he loved them as his own. His knowledge of their language was very accurate and thorough, and his researches into their history, customs, and folk-lore showed how closely he identified himself with them.

"When I saw him two days before his death he was very excited with the new book in Motuan which I had sent him a few days before. It was a new departure, a translation of selections of Old Testament history. He warmly approved, and with a child's interest went over the list of chapters and subjects with me.

"We, in New Guinea, have lost a valuable friend, for he was deeply interested in all our work and never ceased, I believe, to pray for us all. He was always characterised by a simple, childlike faith, and was pre-eminently a man of prayer."

## FROM THE SECRETARY OF THE WATCHERS' BAND.

IN connection with the missionary anniversaries which are approaching, whether of individual churches or auxiliaries, it is very important that Branch Secretaries should see that a WATCHERS' BAND MEETING is arranged for, and that the occasion is fully utilised for the ingathering of new members and the extension of the movement. The preceding Saturday evening is being generally adopted as the most convenient and appropriate time for such a gathering, a good beginning being thus made for the various services and meetings which follow.

IN all cases in which a church that has a Branch of the Watchers' Band connected with it publishes a "Year-Book," the Secretary of such Branch should take care that a report of it appears with the other organisations of the church.

THE question is often asked: "How can we make our Branch meetings interesting?" In answer to this the following excellent suggestions were given at a recent meeting of the Carr's Lane Branch, Birmingham, which many may be glad to adopt. I hope these may elicit from other Branches like helpful recommendations:—

A. *Missionary Bible Reading.*—Have a certain subject chosen at the previous meeting, and let *each member* look up and bring to the meeting some verse or passage bearing upon it, and read it.

B. *Fact Meeting.*—Each member come prepared to give *one* missionary fact.

C. *Field Meeting.*—Let six members choose a mission-field, and each give a five minutes' paper or address upon it—one taking the country, the others the people, the past work, the present work, the future needs, prospects, &c.

D. *Nugget Meeting.*—Each member bring some *sentence* about Missions.

E. *CHRONICLE Meeting.*—Each bring one fact or extract from the current MISSIONARY CHRONICLE, either copied out, read from the paper, or given from memory.

F. *Missionary Parliament.*—As many members as possible represent fields or stations, each being regarded as member for his own particular part, and responsible for reporting to the Branch from time to time information respecting it.

G. *Intercession Meeting.*—Each member to take some part, however brief, in prayer, the subject for the evening being chosen beforehand.

IT should be known by all our Branch Secretaries that collections of curios, also pictures, maps, &c., illustrative of our various mission-fields, can be had without charge for use at any such meetings, on condition that borrowers pay carriage to and fro. These will always excite interest, and should be extensively used. I shall be pleased to supply particulars on application.

"I ALWAYS use the Watchers' Band List at family prayer. I read aloud the names of the missionaries for the day, and find it a capital plan. It seems to me that in all families the *children's* interest would be much increased thereby." So writes one of our esteemed Watchers. It is encouraging to know that many others have adopted this plan, which I would heartily commend as a most effective means of quickening and maintaining personal interest in our devoted missionaries, and of keeping in close touch with them in their work. JAMES E. LIDDIARD.

### NEW BRANCHES.

Branch.	LONDON.			Secretary.
	...	...	...	
Islington (Union)	...	...	...	Mrs. Coward.
COUNTRY.				
Bristol (Hope)	...	...	...	Mrs. H. M. Appleton.
Cheadle	...	...	...	Miss Kendal.
Manchester (Zion)	...	...	...	Mrs. Dyer.
Otley	...	...	...	Miss M. Greaves.



# WOMAN'S WORK



## A NEW THING IN MIRZAPORE.

Mirzapore, November 27th, 1896.

**M**Y DEAR MR. THOMPSON,—Last week we attempted a new thing in Mirzapore, of which I am sure you will be interested to hear. We decided to leave off for a time our usual work as far as possible, and make a united, organised effort to carry the Gospel to those women who live in houses and streets hitherto unvisited by any Christian women. Miss Stevens and I had been thinking of this for some months, and had invited Miss Theobald and Miss Spence to join us, with any of their workers whom they could bring. We began our campaign with a woman's prayer-meeting on Monday afternoon, which lasted from three to seven, and was conducted on the lines of the women's all-day prayer-meeting. It was a good meeting; we all gained in faith and courage and zeal, and were prepared to face on Tuesday the most bigoted Brahman. Three of our Hindustani workers helped in conducting the meeting. Rákhlil, a Bible-woman, who had never before spoken in a full meeting, reminded us that we were to go as living epistles, with Christ's signature plainly written in our conduct. Prisquilla, a school teacher, whose praise is in all the churches, spoke earnestly of the guidance of the Holy Spirit in this difficult work of exploring among unknown people. And Mrs. Borooah, our head-master's wife, urged on our faith to ask great things of God in prayer. One and all prayed earnestly and frequently. It was a blessed time.

We divided the town between us; we chose our companions and sallied forth two and two, seven couples in all, armed with Gospels for sale, tracts for distribution, and large pictures to tempt the curiosity of the indifferent. My district was to be one of the wealthiest, most bigoted, and almost wholly unvisited. I had been down there on occasion to buy cloth, and had often thought of the women and girls who must be living shut up in the impenetrable-looking houses. Many of the owners of these wealthy houses are the corn merchants who are to-day holding back the grain from the starving people. I think the heart of the bravest Englishwoman would quail when trying to get an entrance into some houses where the fat, uctuous babus are lolling in undress on cushions at the entrance, staring evilly and putting bawling questions. I assure you we were one and all very doubtful of our courage holding out. Poor Prisquilla and her companion were denied entrance down two whole rows of houses on the first day, and I grew down-hearted occasionally and weary of being badgered by small boys who enjoyed to see door after door shut in our faces, and shouted all in one breath till my head ached. But it was satisfaction to know that the story of Christ had been uttered in darkest places; that these women could not rise up against us in the last day and say we had made no effort to reach them. The wisdom of the serpent was needed to wheedle and persuade some gold-bedecked woman into giving us a hearing, and the gentleness of the dove to bear calmly the superciliousness of the family priest. As the

days went by curiosity was excited in the town as to what this might mean, and whereunto it would grow. Some said we were performing a vow in order to bring rain down, and as if to justify their surmise the much-prayed-for rain fell steadily for several hours on Sunday. In thirty-seven houses we awoke sufficient interest that the women wished to be revisited, and in some cases to be taught to read. We visited in all during four days 166 houses: we preached to 1,131 women, of whom many, if not most, had hardly so much as heard of Christ; 459 men and 479 children. We cannot gauge the results of the week's work, but we already know of some of its effects. Our Christian community here is stirred to the necessity and the duty of trying to take the Gospel to all within reach; and our dead heathen neighbours are shown in a new way that we are longing for their conversion. Some even seemed to fear us. "You've come to destroy the Hindu religion. Go, go," said one man to me. "For that very thing," said I, and persuaded him to take a Gospel, which he began to read at once, though he would not let me stay to show my pictures to his women folk. The large number of men to whom we preached is largely to be accounted for by the fact that some of us found ourselves in lace factories, where numbers of women are employed, but where the men also crowded round to hear. We naturally did not seek audiences of men, but confined ourselves as far as possible to women's quarters. Our native fellow-workers thoroughly enjoyed the arduous work. The widow of Peter Elias (who so faithfully served in Dudhi for many years) joined us heart and soul, though she has not since her husband's death taken any active part in our mission work. The blessing to our women has been great. At this time, when many starving women and children are coming to us daily, we feel we need every quickening influence, that we may be ready to obey the Spirit's promptings and seize the great opportunity which this famine is putting into our hands. "It seemed good to the Holy Ghost and to us" has been our glorious motto, and we have felt called, impelled, guided by Him.—With kind regards, I remain, yours sincerely,

JESSIE M. HEWLETT.

### THE FIELD IS THE WORLD.

M. COLLARD has been visiting the Waldensian valleys, and has given an interesting account of his visit in the *Journal des Missions Évangéliques*. "In 1881, at the time of my first visit to the Valleys," he writes, "there was but little interest there in missions. The late M. Meille, the revered pastor of Turin, said to me: 'Ah, if only a missionary current could be created!' Well, God has created this current. He has warmed hearts, awakened consciences, opened the purses of poor and rich. Fathers and mothers have not hesitated to bring their Isaacs to the altar. Since that time these churches, which are certainly not rich, have sent nine of their sons and daughters to the mission-field, seven of whom have gone to the Zambesi. I find young men and young girls burning with impatience to enrol

themselves amongst us; and I see fathers and mothers rejoicing and feeling themselves honoured that God is claiming their offspring."

NOT long ago the chief Lerotholi, in the Lessouto Mission, expressed the wish that his tribe should possess another industrial school, the one which our Mission founded at Lelotalong being too far from the centre of the country to supply all needs. It was impossible for our Society to establish this new school; and the time had come when the progress of the tribe and its growing appreciation of the benefits of civilisation demanded that it should make sacrifices, which would not have been asked of it formerly. The chief Lerotholi understood this. He levied a tax on the whole country. In the middle of last June its produce amounted to 75,000 francs. After this he sought advice both from the administration and the missionaries, and asked their interest in his enterprise. The final result, in which we greatly rejoice, was that the direction of the school was offered to our Society, without any share in the expense.—*Journal des Missions Évangéliques*.

IT is a remarkable circumstance in Padaug Bolak (one of the districts of Sumatra) that there it is the great chieftains, the Rajahs, who lead the way in forsaking Islam and accepting Christianity, while in other Mohammedan districts it is exactly the Rajahs who are the firmest supporters of Islam and the most vehement opponents of Christianity. Missionary Irle gives the reasons of this striking fact. It is not entirely pure longing for salvation which impels the Rajahs towards Christianity; many hope to find a new support for their precarious authority, or a place in the Government service for their sons. But there is something more than these purely selfish reasons. In his earlier work further south in Sumatra, Missionary Irle often had opportunity to observe how the Rajahs' sons who had been sent to the higher Government schools at Fort de Kock and Padang Sidempuan became acquainted there with Mohammedanism, and, returning home as fanatical Mohammedans, led their parents over to the same faith. This experience was a lesson to Missionary Irle, which he utilises now in the cause of Christianity. Since 1888 he has been receiving the sons of Rajahs into his house at Padang Bolak in the hope of influencing their parents through them; and he has succeeded. He writes:—"God has already helped and blessed us. The chieftains are all friendly towards us, and so many Rajahs' sons are offered to us that we have not room to receive them. Those who are in our house have to work industriously; they have to cultivate the garden and rice-fields which serve for their support."—*Berichte der Rheinischen Missions-gesellschaft*.

WE give the following extract from the Report on Public Instruction in the North-West Provinces and Oudh for 1895-96, which includes all the Government and missionary schools:—"The percentage of male scholars to the male population of a school-going age was 7.90 on March 31st last, and the percentage of female scholars to the female population of school-going age was .39. The percentage of scholars of both sexes to the total population of school-going age was 4.28." Thus it will be seen that the united educational efforts have only touched the margin of the child-life of North India.

## FROM MONTH TO MONTH.

## CHINA,

ALONG with a lady friend, I was walking down the main street of the great city of Chin-chiu, where the English Presbyterian Mission carry on a magnificent work. We met blind men marching one after another with as much assurance and vigour as though they could see. This was curious, for usually the blind are degraded, slovenly, and woebegone. The lady accosted these blind men pleasantly as friends. Then I discovered that they belong to the Christian School for the Blind; that they make capital students, being more accurate in quoting Scripture than those who can see; also that they will stand in a street and read the Scriptures and preach. Moreover, they learn how to make clothing. Now, here is a new power. The Chinese may well speak with surprise and glad astonishment at this feature of Christian work. These blind men may become more faithful preachers than those who see.

J. SADLER.

## INDIA.

IN making an appeal on behalf of the famine-stricken people in Anantapur District, the Rev. W. Hinkley says:—"There is one serious result which I am most anxious to avert, lest it should cripple our efforts for months and, perhaps, years to come. It is known to many that one of our most serious needs is to provide teachers for those who are willing to receive them; and our one hope is to raise up a band of teachers from among our young children. But for some months past the sore difficulty of feeding so many hungry mouths has made it practically impossible for parents to send their children to school. They must let them go to earn, by any means they can, a livelihood. In many cases they have battled hard before doing this, the children coming to school in the early morning, and again in the evening when the day's work was over. In one village where an Edgbaston friend, Mr. Jas. Turner, has this year built us a school, the people have laboured hard to raise a rice crop. The river near which their village stands was nothing but a stretch of sand; but, by digging a long channel for some two miles, varying from 6 to 10 ft. in depth, they came upon a small stream, which they utilised. But day by day there was the danger of its drying up unless every available pair of hands was kept at work digging. The children, therefore, read in school for an hour before seven in the morning, went to their day's work, and returned in the evening, reading till eight and nine o'clock at night, then falling asleep on the school floor, where, together with their teacher, they spent the night in happy forgetfulness. In spite of, all their efforts, three-fourths of the crop that sprang up has withered away, and it is useless to think of another until seven months have passed by and another monsoon is due. It is for such boys

as these—that they may not be forced to give up all hope of education—I specially plead. We need at least 100 more Christian teachers for this population of 450,000. At present we have but ten. May He who, in His infinite wisdom, sendeth all calamity and distress, use even this for furthering the Kingdom of His Son, and for drawing near to Him those now afar off.'

## MADAGASCAR.

THE French conquest naturally brings with it the rapid spread of the French language. Quite apart from any direct legislation, the presence of thousands of French soldiers and officers widely dispersed throughout the island would lead many of the people to become more or less acquainted with the language; and in all directions one notices how the process is going on. You see a woman in the street with a dollar in her hand, but she no longer calls it by its native name, but speaks of it as a *piastre*, and *quatre-sous* has become one of the commonest words in the country. "*Bon jour, Monsieur,*" is rapidly taking the place of the national salutations. Of course the schools are greatly affected by this change. In many of our common schools French has been taught for months past, whilst in our college and high schools it has been taught for several years. In a high school for girls I saw written on the black-board the following sentences: "*La France est belle.*" "*Sea destins sont benis.*" "*Vivons pour die,*" "*Vivons unis.*" I had scarcely realised before how we must be boiling over with enthusiasm for "*La Belle France*"! I was greatly pleased with the quickness of some of the younger boys in the Palace School at their prize-giving this morning (November 18th). They are evidently gaining a fair knowledge of French, and were able to translate ten or a dozen sentences spoken on the spur of the moment. M. Escande made an encouraging little speech to the boys, telling them he hoped soon to find a suitable house for them, and that General Gallieni would come and pay them a visit. This school will probably in the course of a few weeks be taken over permanently by the Paris Society. One thing is clear. Teaching French has become a necessity. The thing has to be done by someone. If Protestant schools are to be saved, they can be saved only by becoming to a large extent "*Ecoles Protestantes Françaises.*" The Jesuits are, of course, making much of their advantages, and hundreds of our young people have gone to them for the sake of the French lessons; and we fear few of them will bring any shreds of their Protestantism away with them. A French society for the promotion of the study of the language has recently made a large grant of money to the Jesuit Mission to help them in this special work; and the Government authorities here have given them one of the recently confiscated houses to be used as a college for the study of the French language. From April next French will become obligatory in all our larger schools; and we are doing our

best to utilise the interval by giving our teachers some elementary knowledge of the language. There are about two hundred of them under the care of the Friends' Mission, and about the same number in connection with our own Society. The L.M.S. classes are under the care of Mr. Thorne, Mr. Lord, M. Escande (our examiner), Ramino, and a young Mauritian. The classes meet on Fridays, Saturdays, and Mondays. We hope to have enough young men ready by April to prevent the closing of our schools. An educational circular has just been issued, which is in many respects very satisfactory. Religious teaching will not be interfered with. Parents are declared to be at liberty to send their children to what schools they please. Teachers will be exempt from the *corvée*. The periodical examinations will be conducted as in the past, but some Government official will be present. Clever scholars are to be rewarded in some way by the Government. If these laws are only steadily and impartially carried out, we may hope that still our educational work may to a large extent be preserved. But our great hope is that our French Protestant friends will come to our rescue. Englishmen alone will hardly succeed in making the schools as thoroughly French as the authorities intend them to become. WILLIAM E. COUSINS.

#### SOUTH SEAS.

THE Rev. W. E. and Mrs. Goward are working at high pressure at Apia, and rather than allow any opportunity for doing good to pass by, they have taken a heavy burden of personal responsibility upon their own shoulders; for instance, a coffee-house where good temperance refreshments may be obtained cheaply, and a free reading-room. Mr. Goward appeals for some help for the rent (£36 per annum), and also for books and magazines up to date, either British, Colonial, American, or German weekly and monthly papers and magazines. Pictorials are specially acceptable and appreciated. Mr. and Mrs. Goward have also established a Young Men's Institute, which meets in a nice building of three large rooms—class-room, reading-room, and games-room. There is also a yard for gymnastics. Various sports—tennis, cricket, football, fencing—are provided, and many indoor games, and nightly classes are carried on by helpers. The ground-rent of the Institute amounts to £18 per annum. Magazines, &c., may be addressed to Mr. Goward, Mission House, Apia, Samoa.

### NEWS FROM OUR STATIONS.

#### PERSONAL NOTES.

CHINA.—In October, Dr. Eliot Curwen, of Peking, was laid aside by an attack of malarial fever, and we greatly regret that, in consequence of a recurrence of the fever with rheumatic complications, after a short interval of imperfect convalescence, he has been compelled to return home for a period of rest.

INDIA.—Miss Fletcher, of Calcutta, has been obliged to leave her work in consequence of failure of health. Miss Linley accompanied her to San Remo, but hopes to return to India in the course of the present month. The immediate return to England of Mrs. Knowles, of Parychaley, under medical advice, has also been deemed imperative.

MADAGASCAR.—M. Escande, of the Paris Missionary Society, has been appointed one of the pastors of the Palace Church. The Queen remains firm in her Protestant faith, though persistent efforts have been made to induce her to enter the Roman Catholic Church. M. Escande's appointment will enable him to encourage and strengthen her in these troublous times, and may,

perhaps, shield her from the annoyance of these constant solicitations.—On November 18th, Ambohimanga was attacked by rebels, the French soldiers having been replaced by native militia. The rebels penetrated to the town on the top of the hill, and broke open a number of houses, and when they went off they took forty people and some cattle. Mr. and Mrs. Peill heard the guns firing and the screams of the people, and as the rebels retired they halted outside Mr. Peill's house, and were heard to debate whether they should attack or not. Providentially they decided not to do so.

AFRICA.—The Rev. G. C. H. Reed reports that starvation prevails among the Matabele. He adds: "This is hardly a time to expect spiritual results, but all (the natives at Mr. Reed's head-station, Bulilema) seemed glad to see me again, and I found none had forgotten the hymns we had taught them, but often sang them in their towns and about their work."—Our personal notes this month are mainly composed of announcements of the return of invalidated missionaries. The name of the Rev. D. P. Jones, of Central Africa, has to be added to the list. Mr. Jones reached England on January 10th.

## ANNOUNCEMENTS.

#### ARRIVALS.

THE REV. D. PICTON JONES, from LAKE TANGANYIKA, CENTRAL AFRICA, per ss. *Reichstag*, via Rotterdam, on January 10th.

#### DEPARTURES.

MISS CHRISTLIEB, returning to SOUTH INDIA, embarked at MARSEILLES per ss. *Oceanien*, on December 27th.

DR. COCHRANE and MRS. COCHRANE, appointed to MONGOLIA; REV. A. J. MCFARLANE, M.A., appointed to HIAU KAN; and MISS BOVEY, appointed to SHANGHAI, embarked at SOUTHAMPTON on N.G. Lloyd ss. *Preussen*, on January 4th.

THE REV. J. P. ASHTON, M.A., and MRS. ASHTON, returning to CALCUTTA, embarked at LIVERPOOL per ss. *City of Oxford*, on January 2nd.

#### BIRTHS.

MARLER.—On May 27th, 1896, at Bangalore, South India, the wife of the Rev. F. L. Marler, of a daughter.

EDMONDS.—On November 14th, 1896, at Antananarivo, Madagascar, the wife of the Rev. W. J. Edmonds, of a daughter.

TERRELL.—On January 8th, 1897, at Redland Park, Bristol, the wife of the late Mr. W. G. Terrell, of Hiau Kan, of a daughter.

#### MARRIAGES.

YOUNG—LARGE.—On November 24th, 1896, at Hastings Chapel, Calcutta, by the Rev. J. Levitt, assisted by the Rev. W. R. Le Quesne and the Rev. A. P. Begg, M.A., Arthur Willifer, only son of the Rev. W. Young, Leamington, to Martha (Lottie), youngest daughter of William Large, Woolton.

BROCKWAY—MACKENZIE.—On December 31st, 1896, at Crossbrook Chapel, Cheshunt, by the Rev. D. Thomas and Mr. Herbert F. Stead, Thomas Frederick, of Madagascar, son of Rev. T. Brockway, to Maggie, eldest daughter of N. Mackenzie, Esq., Walthamstow.

#### DEATHS.

WALTON.—On Friday, December 4th, at Bangalore, Kate, the wife of the Rev. J. H. Walton.

ROBINSON.—On December 20th, Elizabeth, the wife of the Rev. W. Robinson, of Sa'cm. (By cable.)

#### DEDICATION SERVICE.

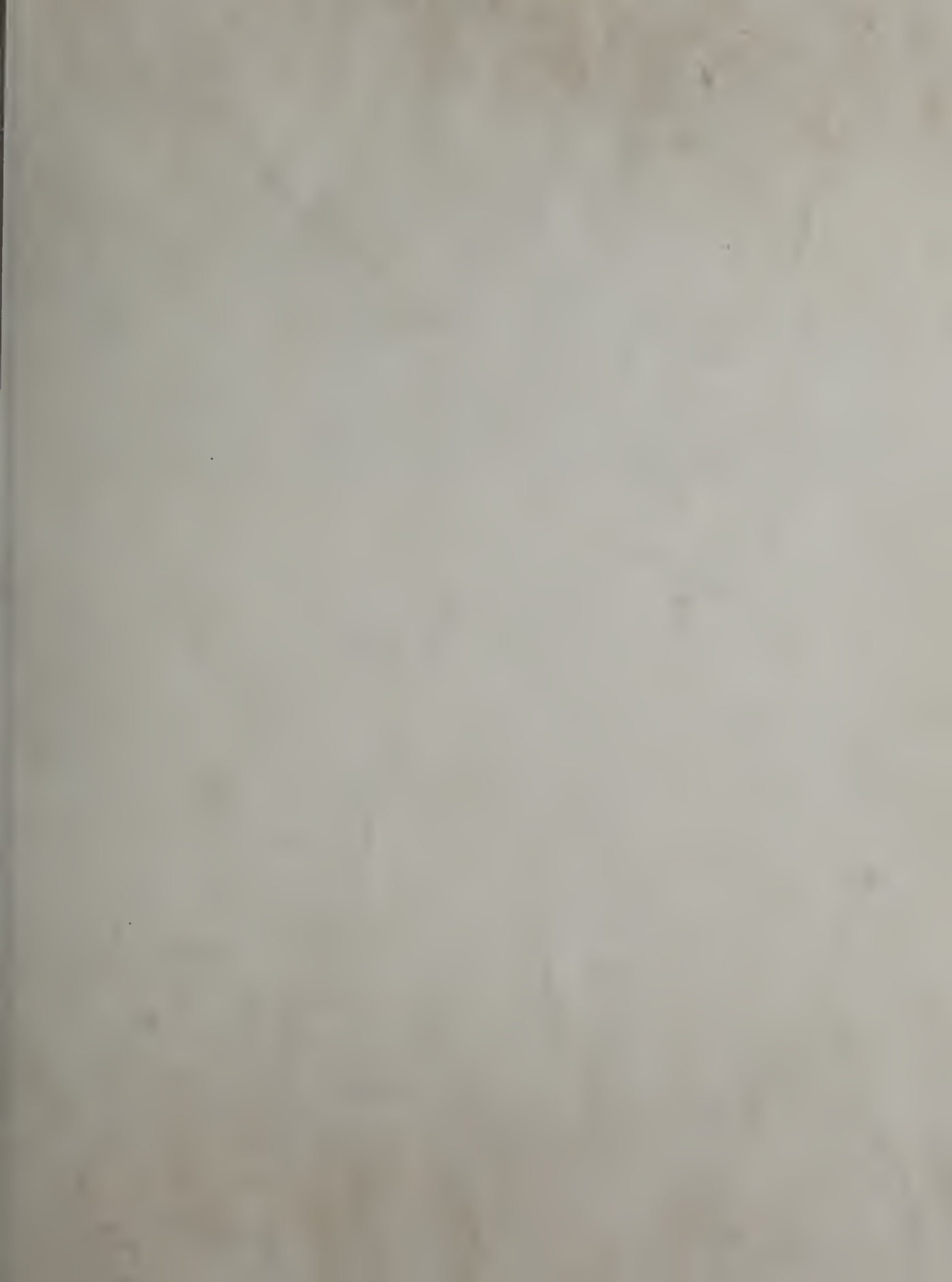
At the Congregational Church, Bovey Tracey, on Monday evening, December 7th, Miss E. A. BOVEY, was dedicated to service at SHANGHAI, CHINA. The Rev. M. L. Gooby, the pastor, presided. Prayer was offered by the Rev. W. R. Johns, of Chudleigh, and the Scriptures were read by the Rev. G. Robinson, of Kingsteignton. The Rev. A. N. Johnson, M.A., Home Secretary of the Society, described the field of labour, after which Miss Bovey made a statement, the Rev. L. Rees, of Newton Abbott, offered special prayer, and the Pastor gave the valedictory address.

## TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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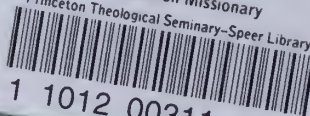
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